A VINDICATION OF W. P.

FROM THE

Erronious and False Testimony

OF

Thomas Budd:

BEING

In Answer to a Sheet of his,

ENTITULED,

A Testimony for Truth, against Error.

By Joseph Wyeth.

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A VINDICATION OF W. P.

FROM THE

Erronious and Falſe Teſtimony

OF

T. BUDD, &c.

HAving met with a Sheet, Entituled, *A Teſtimony for Truth againſt Error*, Subſcribed *Thomas Budd*, in which he Charges *W. P.* with denying ſome of the Chief Principles of Chriſtianity: After Reading the Sheet, I was very deſirous to get thoſe Books of *W. P*'s mentioned by *T. Budd*, that I might examine the Quotations from which he pretends to draw this Charge of Error; accordingly I did (with ſome difficulty) get them, and have Examined the Pages refer'd to by *T. Budd*, and have

juſt reaſon to be Amazed, that after ſuch picking, leaving out, and ſometimes forging *W. P*'s Adverſaries Words for *W. P*'s; a Man ſhould have ſo hard a Fore-head as to Entitule it, *A Teſtimony for Truth*; when in truth, it is a Teſtimony of as great Villany as one Man can be capable of towards another; and nothing but Malice and Apoſtacy could be the Parent of ſo Monſtruous a Production; which yet I know cannot at all influence thoſe who know, and impartially conſider the different Caracters and Qualities of *W. P.* and *T. Budd:* But to ſome who know them not otherwiſe, than as this Erronious Teſtimony againſt Truth repreſents, may (not having the Books to examine) take this Monſter of a Draught for *W. P*'s True Figure. For the Information of ſuch (and now having the Books by me) as alſo to do Juſtice to *W. P.* I have undertaken this, wherein I ſhall do little more than to ſet down the places as they are quoted by *T. Budd*, and then ſubjoyn the places as they are in *W. P*'s Books, & which will be found ſufficient to prove, that *W. P.* do's not deny, *The Father, the Word, and the Holy Spirit* to

to be *God*, nor that Christ was wounded for our Transgressions, and bore our Griefs; nor deny that Jesus Christ was the Son of God, that died at *Jerusalem*; nor that we are Justified through the Righteousness of Christ; nor that Jesus is the *Messiah*, the Christ of God; or the Resurrection of the Body; nor Undervalue the Scriptures: All which Blasphemy, Heresie and Error he pretends to find in the Books following, as they are Cited by him.

His First Quotation is out of *Sandy Foundation*, p. 12, 13, 15. *If God, as the Scriptures Testifie, hath never been declared or believed, but as the Holy One, then will it follow, that God is not a Holy Three, nor doth subsist in Three distinct or separate Holy Ones; and since the Father is God, the Son is God, and the Spirit is God: Then unless the Father, Son and Spirit are Three distinct Nothings, they must be Three distinct Substances, and consequently Three distinct Gods:* Thus he. Now to give some Light in this matter, it may be convenient to give the Reader a Brief Account of the occasion of this Book and method which the Author *W. P.*

has taken in the Writing of it: As to the first, *viz.* The occasion it was this, *Thomas Vincent*, in a Meeting of his, said, *That the* Quakers *held Damnable Doctrines. George Whitehead* being present, stood up, and as it was his place, willingly would have given the People an Information of our Principles; which, if Objected against, he was ready to defend them by the Authority of Scripture and Reason; which *T. Vincent* prevented, and put the following Question: *Whether we owned one Godhead Subsisting in Three distinct and separate Persons?* This was the occasion of this Book, next as to the method it is this, *W. P.* refutes the the Doctrine built upon the fore-going Question; first from Scripture, next from Right Reason; shewing many Irreligious and Irrational Consequences flowing from that Doctrine; and all this intermix'd with many Informations and Cautions concerning it. Now the two first Lines of *T. Budd*'s Quotation are part of an Argument drawn from Scripture by *W. P.* against the Doctrine in the Quotation above, and the rest of that Quotation is part of one of those Irreligious Consequences which

W. P.

W. P. ſhews in the Book before Cited, to be the reſult of the ſame Doctrine: But beſides this abuſive patching, and ſetting down as *W. P*'s Sentiment; what *W. P.* ſets down as an Irreligious Conſequence. *T. B.* does not come up to the Terms of Queſtion which is concerning Three diſtinct and ſeparate Perſons Subſiſting in one God. If he can prove this from Scripture, then he proves what *W. P.* hath denied. But while *T. Budd* does only ſet down the Teſtimony of the Apoſtle, *viz. That the Father, the Word, and the Spirit are the Three that bear Record in Heaven, and are One God.* He does not at all ſhew himſelf to believe the Queſtion in the Terms *W. P.* denies it. And for ſuch Holy Three, as is mentioned in Scripture, which have none of the Terms *W. P.* oppoſes, he hath ſufficiently ſhewn his Belief thereof, not only in the Confeſſion of Faith hereafter mentioned, but alſo in his *Innocency with Her open Face*; and his *Key*. And many of his Books which do at all border upon that Point of Faith. This for *T. Budd*'s firſt Charge.

His Second is, The Denial of Christ's Satisfaction; for Proof of which *T. Budd* hath made a Quotation out of the same Book, *viz. Sandy Foundation*, p. 16, 18, 21, 22. *W. P.* saith, *The Justice offended being Infinite, his Satisfaction ought to bear a proportion therewith, which* Jesus Christ, *as Man, could never pay, he being Finite; and from a Finite Cause could not proceed an Infinite Effect----Since Christ could not pay what was not his own; it follows, that in the payment of his own, the Case still remains equally grievous, since the Debt is not hereby absolved or forgiven, but transfer'd only; and by consequence we are no better provided for Salvation than before, owing that now to the Son which was once owing to the Father. It no way renders Men beholding, or in the least obliged to God, since by their Doctrine he would not have abated us, nor did he Christ the least Farthing.* Hitherto *T. Budd's* Quotation, but the Doctrine which *W. P.* does in the Pages before Cited oppose, is mentioned by *W. P.* in p. 14. of *Sandy Foundation*, and is in the Terms following:

Doctr.

Doctr. *That Man having Transgreſſed the Righteous Law of God, and ſo expoſed to the Penalty of Eternal Wrath, it's altogether impoſſible for God to remit or forgive without a plenary Satisfaction; and that there was no other way by which God could obtain Satisfaction, or ſave Men, then by Inflicting the Penalty of Infinite Wrath and Vengeance on Jeſus Chriſt the Second Perſon in the* Trinity, *who for Sins paſt, preſent, and to come, hath wholly borne and paid it, to the offended Infinite Juſtice of his Father.*

AGainſt this Rigid and Unſcriptural Doctrine *VV. P.* brings about Fifteen Texts of Scripture, and from them ſhews the great Forgiveneſs of God; after them in p. 17, 18. he refutes this Doctrine from Right Reaſon; ſhewing, why

why *Jesus Christ*, as Man, could not be a plenary Satisfaction; the place is thus, p. 18. 6. *The Justice Offended, being Infinite, his Satisfaction ought to bear a proportion therewith, which Jesus Christ, as Man, could never pay, he being Finite, and from a Finite Cause could not proceed an Infinite Effect; for so Man may be said to bring forth God, since nothing below the Divinity of Christ it self, can rightly be Stiled Infinite.* Of this Reason *T. Budd* cut off the last Line. But to go on, *W. P.* having in this, and six or seven particulars more, shewn the contrariety of the Doctrine above, to Right Reason, he then numbers up nine Irreligious and Irrational Consequences from the afore Doctrine: The seventh and eighth Consequences in p. 19. runs thus, *Since Christ could not pay what was not his own, it follows that in the payment of his own, the case still remains equally grievous; since the debt is not hereby absolved or fogiven, but transfer'd only; and by consequence we are no better provided for Salvation than before; owing that now to the Son which was once owing to the Father.*

It

8. *It no way renders Man beholding, or in in the leaſt oblig'd to God, ſince by their Doctrine he would not have abated us, nor did he Chriſt the leaſt* Farthing, *ſo that the acknowledgments are peculiarly the Sons; which deſtroys the whole Current of Scripture Teſtimony, for his good will towards Men. O the Infamous Portraiture, this Doctrine draws of the Infinite Goodneſs: Is this your Retribution? O Injurious Satisfactioniſts.* Of this, *T. B.* in his Quotation hath taken but about two Lines.

T. B's Third Charge is, That *W. P.* hath denyed Jeſus Chriſt, the Son of God, that Died at *Jeruſalem*; his Quotation is out of *Serious Apology*, in Anſwer to *T. Jenner*, p. 146. *W. P.* ſaith, *He* (T. Jenner) *takes up a whole Chapter in his endeavours to prove, That we deny the Lord that bought us, becauſe we deny that Perſon* (*the Son of God*) *that Died at* Jeruſalem *to be our Redeemer.*

It will be convenient here, to give ſome Brief Account of this Book, before I give the Quotation out of it, in order to its better Underſtanding, which in ſhort is this: This Book, Entituled, *A Serious Apology*, &c.

&c. was written by *W. P.* in Anſwer, and for the Clearing of the People called *Quakers*, from the Malicious Aſperſions, Erronious Doctrines, and Horid Blaſphemies of *Tho. Jenner* and *Timothy Taylor*, in a Book of theirs, Entituled, *Quakeriſm, Anatomized and Confuted:* In which Book among other things they ſay, The *Quakers* deny the Lord that brought them, *&c.* In reply to this, *W. P.* in p. 146. of the *Apology*, ſays, *1ſt. He takes up a whole Chapter in his endeavours to prove, that we deny the Lord that bought us, though very falſly, and with equal inſucceſs.* And here he brings in a Quotation out of *Quakeriſm Anatomized*, &c. p. 153, 154. The Quotation is thus cut of *Jenner*, *Becauſe we deny that Perſon (the Son of God) that Dyed at* Jeruſalem *to be our Redeemer.*

And immediately *W. P.* ſubjoyns, which moſt horid Imputation has been Anſwered more (I believe) than a Thouſand times; that is, *That he that laid down his Life, and ſuffered his Body to be Crucified by the* Jews, *without the Gates of* Jeruſalem, *is Chriſt the only Son of the moſt High God: But that the outward*

Perſon

Perſon (or Body only, which is what *VV. P.* meant as appears by what follow) *which Suffered was properly the Son of God, we utterly deny, and it is a perfect Contradiction to their own Principles*; A Body haſt thou prepared me, *ſaid the Son*; *then the Son was not the Body, though the Body was the Sons*; *this brings him more under the charge of making him but a meer Man, than us, who acknowledge him to be One with the* Father, *and of a Nature Eternal and Immortal*; *for he was Glorified with the* Father *before the VVorld was.* The Patching and Horrid Forgery of *T. Budd* in this place is ſurely without Example, for here he has not been content only to pick a Line, but alſo to joyn to it (as *VV. P*'s, a Quotation which *VV. P.* took out of his Adverſaries Book to Anſwer as above. To this Forgery, he has alſo added Folly in that after picking two or three Lines of the laſt Quotation, he has laid them down in his Sheet, as a Charge of a different Nature from the laſt mentioned, which he makes his Fifth Charge; but this his Folly, Blind Malice, and Forgery, falls back upon himſelf: Such is the Shame and Confuſion

fuſion of him, and all others; who, by Apoſtatizing from the Spirit of Truth, are become Darkneſs. I proceed now to *T. Budd*'s Fourth Charge, drawn out of p. 148. of this ſame Book, and which is, That *VV. P.* denies Juſtification by an Imputative Righteouſneſs

T. Budd's Quotation runs thus, *That we deny Juſtification by the Righteouſneſs which Chriſt hath fulfilled in his own Perſon for us (wholly without us) and therefore deny the Lord that brought us.* In Anſwer to this *VV. P.* ſaith, *And indeed this we deny, and boldly affirm it, in the Name of the Lord, to be the Doctrine of* Devils, *and an Arm of the Sea of Corruption, which does now delude the whole VVorld. If Men may be Juſtified while Impure, then God quits the Guilty. Death came by actual Sin, not imputative in his Senſe; therefore Juſtification unto Life, comes by Actual Righteouſneſs, not Imputative.*

But in the *Apology* it appears: That *VV. P.* does in this Page of 148. bring a Quotation out of *T. Jenner*'s Book, p. 155, 156, 157, viz.

That

That we deny Justification by the Righteousness which Christ hath fulfilled in his own Person for us (wholly without us) and therefore deny the Lord that bought us.

TO this *VV.* P. subjoyns, *And indeed this we deny, and boldly affirm it in the Name of the Lord, to be the Doctrine of* Devils, *and an Arm of the Sea of Corruption, which does now deluge the whole VVorld.* And then goes on, *I shall not so much insist upon this, as I have not upon the other four particulars, they having been Irrefutable Considered and Answered by my Friend and Partner in this Discourse, in the first Part of this* Apology: *Only this I shall observe and add:*

First, *No Man can be Justified without* Faith (says *Jenner*)

No Man hath Faith *without* Works (*any more than a Body can Live without a Spirit* (saith *James*) viz. the Apostle.)

Therefore the VVorks of Righteousness, by the Spirit of Christ Jesus, are necessary to Justification.

Secondly,

Secondly, *If Men may be Juſtified, whilſt impure, then God quits the Guilty; contrary to the Scripture, which cannot be.*

Thirdly, *Death came by Actual Sin, not Imputative in his Senſe; therefore Juſtification unto Life comes by Actual Righteouſneſs, and not Imputative.*

There are Three more Concluſions which follow, and which for brevity ſake, I omit, willing only to recite ſo much as may take in all that *T. Budd* has here and there pick'd to make up his Quotation, only next immediately after the Three Concluſions; which, I ſay, I have left out, there follows a ſhort Confeſſion of our Faith, which it may be of ſervice to the Honeſt-minded to publiſh; as alſo a Teſtimony againſt the Apoſtacy, Hypocricy and Envy of *T. Budd*, who could not but ſee it when he mangled that part of the Book, as he thought, for his Service: It is in p. 149. *VVe do believe only in one Holy God Almighty, who is an Eternal Spirit, the Creator of all Things.*

And one Lord Jeſus Chriſt, his only Son, and Expreſs Image of his Subſtance, who took upon him Fleſh, and was in the VVorld, and in Life, Doctrine, Miracles, Death, Reſurrection,

rection, Aſcenſion, and Mediation, perfectly did, and does continue to do the Will of God, to whoſe Holy Life, Power, Mediation and Blood, we only aſcribe our Sanctification, Juſtification, Redemption and perfect Salvation.

And we believe in one Holy Spirit, that proceeds and breaths from the Father and the Son, as the Life and Virtue of both the Father and the Son, a meaſure of which is given to all, to profit with; and he that has One has all; for thoſe Three are One, who is the Alpha *and the* Omega, *the Firſt and the Laſt, God over all, Bleſſed for ever,* Amen.

T. Budd's Sixth Charge againſt *VV. P.* is, *The Denying the* Meſſiah *the Chriſt of God*; for which he Cites a Book, Entituled, *The Chriſtian Quaker*; written by *G. VV.* and *W. P.* againſt the Injurious Attempts of many Adverſaries; and it will ſtand againſt the weak, though black, Attempts of this Man, who in this Quotation of his, has with a hardned Face, cut a Sentence a-ſunder in the midſt, which I queſtion whether any *Spaniſh* Inquiſitor has yet done, when he willingly raked in a Book for Hereſie; his Quotation is

thus, *Chr. Quaker*, p. 96. *Abraham* ſaw my Day and Rejoyced: *They ſtill harping upon that viſible Body, not Thirty Years Old, Replied,* Thou art not yet Fifty, and haſt thou ſeen *Abraham? Taking that to be the* Meſſiah *the Chriſt of God, and Saviour of the World*; he meant, *which they ſaw with their Carnal Eyes.* I ſhall now give the Quotation from the Book it ſelf, but am obliged to Recite the whole Paragraph (the above Quotation being in the middle) and the whole being ſo dependant upon every part, that it cannot, without ſome hurt to the meaning of the whole, be ſeparated; it is thus, *Chr. Quaker*, p. 96. *Before I conclude, take this notable ſaying of Chriſt to the Jews, and what may be collected from it to our purpoſe,* Before *Abraham* was, I am: *Abraham* ſaw my Day and Rejoyced, *John* 8. 56, 57, 58. *which affords us briefly thus much: That though he was not ſo viſibly come, yet it was the very ſame* HE *that came about One Thouſand Six Hundred Years ago, who was with the Fathers of Old; and that* Abraham, *who Lived Nineteen Hundred Years before that outward Appearance, ſaw him, and his Day. If this be not the*

import

import of the place, I *know none*; *for the* Jews, *not believing him to be the* Messiah, *thought it high Presumption for him to compare with* Abraham; Art thou greater than our Father *Abraham*, who is Dead, and the Prophets are Dead? *Unto which he answered* (*that he might prove himself to be the true* Messiah, *the Christ of God*) (the foregoing part of this Sentence, as also the explanatory Parenthesis *T. B.* cut off, and begins his here) *Abraham* saw my Day, and rejoyced: *They still harped upon that Visible Body not Thirty-three Years Old, replied*, Thou art not yet Fifty, and hast thou seen *Abraham*? *Taking that to be the* Messiah, *the Christ of God, and Saviour of the World, he meant, which they saw with their Carnal Eyes. To which he rejoyned with a* Verily, Verily, I say unto you, before *Abraham* was, I am; then took they up Stones to cast at him, &c. *By all which it is most clear, that unless our Adversaries will deny him that so spoke* (*which yet* T. Hicks's *Anti-Scriptural Opinion doth imply*) *to be Christ, who singled and distinguish'd himself as the* Messiah, *the Christ of God, and Saviour of the World, from that Visible Body, not*

Fifty Years Old indeed; both Christ that spoke then must needs have been long before Abraham's *Time; and that such Holy Ancients were not without a sight and prospect of him, and the day of his Glorious Appearance, or that most Signal Manifestation of himself in that Body prepared for that Great and Holy Purpose, witness the exceeding Clear and Heavenly Prophecies, that were as so many Fore-runners or Introductions of the Evangelical State.* This true Quotation does sufficiently shew *W. P.* to own and believe in the *Messiah*, the Christ of God.

I come now to *T. Budd*'s Seventh Charge, *viz. Christ, the Son of the Virgin, denied by W. P. to be the Seed of the Promise.* In this Charge *T. Budd* has hid his head; he having made a Quotation, but named no Book, nor any Page where his (I doubt not) false Quotation may be found; therefore I pass it by without notice.

T. Budd's Eighth Charge is, *The Resurrection of the Body denied by* W. P. The Book he quotes is W. P's *Rejoynder to* John Faldo, p. 369, 370. his Quotation runs thus: *W. P.* saith, *But suppose*

pose J. F's *Relative (it) to hold, I do deny that this Text* (*viz.* It is Sown a Natural Body, it is Raised a Spiritual Body) *is concerned in the Resurrection of Man's Carnal Body at all.--- I say, this doth not concern the Resurrection of Carnal Bodies, but the two States of Men under the first and Second* Adam.

In this, as in the former, he has plaid the Inquisitor, taking here and there a Line, as best liked him; only his pretence may be more fairly made for clipping this than any of the former; for they were all English, but here is a little Greek and Latin; yet of the English he has not taken all he ought and might have done. I will Recite the two Paragraphs out of which he has pillaged his Quotation. The Greek Text is first set down, and then the Latin Translation, it runs thus, Σπείρεται σῶμα Ψυχικὸν, ἐγείρεται σῶμα πνευματικὸν, 1 Cor. 15. 44. *Seritur Corpus animale, resuscitatur corpus spirituale.* i. e. A Natural Body is Sown, a Spiritual Body is Raised: *That is, They lay down a Natural, and take up a Spiritual Body, or in lieu of a Natural receive a Spiritual Body; not that the*

Natural Body ſhall be Tranſubſtantiated into a Spiritual Body, or that admitting of ſuch an exchange, that the Spiritual is the ſame Numerical Body, that was the Natural; for ſo the Natural and Spiritual Body would be one and the ſame; but ſuppoſe J. Faldo's *Relative* (*It*) *to hold, I do utterly deny that this Text is concerned in the Reſurrection of Man's Carnal Body at all. I will Recite it with the five following Verſes as they lye in our Engliſh Tranſlation.*

It is ſown a Natural Body, it is raiſed a Spiritual Body; there is a Natural Body, and there is a Spiritual Body; and ſo it is written, The firſt Man *Adam* was made a Living Soul, the laſt *Adam* was made a Quickning Spirit; howbeit, that was not firſt which was Spiritual, but that which is Natural, and afterward, that which is Spiritual; the firſt Man is of the Earth, Earthy; the ſecond *Adam* is the Lord from Heaven; as is the Earthy, ſo are they that are Earthy; and as is the *Heavenly*, ſo are they alſo which are *Heavenly*; and as we have born the Image of the Earthy, we ſhall alſo bear the Image of the *Heavenly*, *Verſe* 44, 45, 46, 47, 48, 49. *I ſay, this doth not concern*

concern the Reſurrection of Carnal Bodies, but the two States of Men under the Firſt and Second Adam, *Men are Sown into the World Natural, and ſo they are the Sons of the Firſt* Adam. *but they are Raiſed Spiritually, through him who is the Reſurrection and the Life, and ſo they are the Sons of the Second* Adam, *the Lord from Heaven, the Quickning Spirit. The very words of the Apoſtle undeniably prove this to be the Scope; how elſe could the Firſt* Adam's *being made a Living Soul, and the Second* Adam *a Quickning Spirit, be a Pertinent Inſtance to prove Natural and Spiritual Bodies; upon which follows,* that the Natural was Firſt; *that is, the Firſt* Adam; *and then that which is Spiritual,* which is the Second *Adam,* the Quickning Spirit, the Lord from Heaven, *who came to raiſe up the Sons of the Firſt* Adam, *from their Dead to his Living, their Natural to his Spiritual, State.*

Having now given the Paragraphs intire, out of which *T. Budd* had pickt his Quotation, and which does ſufficiently Confute the wrong Suggeſtions thereof, I may not well omit to take ſome little notice of his Reply to the above

Quotation: It is thus, *Therefore let* P. W. *know*, &c. (he has forgot to place the Letters right) I can assure *T. Budd* that *W. P.* does know, and believe the good Doctrine of Christ's Crucifixion, and the advantages of a true Christian upon it; and I can also assure *T. Budd*, that I look upon him no more Cordial an Adviser to *W. P.* than Satan was to our Saviour, when he repeated the Text to him, *And he hath given his Angels Charge over thee*, &c. *T. Budd* hath done with Advising, and now Threatens: *And if he thinks to stop our Testimony*, &c. And I do tell *T. Budd*, that if he thinks to go on without Opposition in Forgery and Wresting, then I think he will find himself mistaken, since we have *Solomon*'s advice for to use the Rod: And indeed the Night is so far spent, and the Day so dawned, as sufficiently discovers where to apply it. But now *T. Budd* would appear one that can Calculate Mysteries, and point at a Beast by its number; but if he will take the Numerical Letters of his own Name, he will find he makes up Three times that Beast, and Seven to spare. As for what

he

he Promiſes for the Year 1700 and 1750, I can without ſuch Calculation tell him, That let the freedom of the Upright-hearted and Faithful towards God be as in his Divine Wiſdom he ſhall ſee meet; yet *T. Budd*, with all that Apoſtatize from the Spirit of Chriſt, and turn their backs upon his Holy Law, will ſtill be in ſevereſt Bondage.

I now come to his laſt Charge againſt *W. P.* which is, *That he hath Undervalued the Scriptures.* The Book *T. Budd* quotes, is *Chriſtian Quaker*, p. 144. 142. (I am not to account for his Folly in Poſtponeing the bigger number) his Quotation is thus: *Chriſt left nothing in Writing, as the Rule that we hear of; and doubtleſs had he intended the Rule of his Followers to have been a Written Rule, he would have left it upon Record with all Punctuality; this muſt be believed, and that done on pain of Eternal Death. If the Striptures were the Rule of Faith and Life, &c. then becauſe they cannot be the Rule in their Tranſlations, ſuppoſe the Ancient Copies were exact, it cannot be the Rule to far the greateſt part of Mankind;*

indeed

indeed to none but Learned Men. In this part of the Book *G. W.* and *W. P.* come to ſpeak concerning the Scriptures, which were aſſerted to them, to be a *General and Perfect Rule of Faith and Life* (*viz.* to all Men) they have divers Arguments to ſhew the contrary; their Eighth Argument lies thus: 8. *Furthermore, if the Scriptures were the Rule of Faith and Life,* &c. *then becauſe they cannot be the Rule in their Tranſlations, ſuppoſe the Antient Copies were exact, it cannot be the Rule to far the greateſt part of Mankind, indeed to none but Learned Men; which neither anſwers the Promiſe relating to Goſpel-times that is Univerſal, nor the neceſſity of all Mankind for a Rule of Faith and Life.* (Here he cut off the concluſion of this Argument) In p. 144. There is another Objection thus, *But if the Law engraven and delivered to* Moſes *was a Rule to the* Jews, *why ſhould not the Law delivered by Chriſt, and written by his Apoſtles, be the Rule to Chriſtians.*

To this it is Anſwered,

Anſw. *Chriſt left nothing in Writing as the Rule, that we hear of; and it is*

not

not to be thought he was leſs Faithful in his Houſe than Moſes (This laſt Sentence *T. Budd* cut out) *and doubtleſs had he intended the Rule of his Followers to have been a Written Rule, he would have left it upon Record with all Punctuality, This muſt be believed and that done, on pain of Eternal Death* (what follows *T. Budd* has cut off) *Nor did his followers Write in the Method of a Rule, as the Law was Written; nor did they ſo Call or Recommend what they Writ.*

Having now done with all the Falſe Charges of *T. Budd* upon *W. P.* and put the ſeveral Quotations in their true Light, from whence the Unprejudiced Reader may make a Solid Judgment of them. I ſhall in few words beſpeak the Readers Patience, while I more particularly ſpeak concerning this *T. Budd*, who was in Unity of Profeſſion with *W. P.* divers Years after all the Books afore-cited by him were VVritten; and in which he now pretends to find ſuch Errors and Hereſies, and I doubt not was acquainted with all, or a great part

part of them: But now (like *Eve*) his Eyes being opened, he is become a Man of *Gath*, one who gives Information to all (as himself says) who seek after Truth and Righteousness; but which, I am sure, is not to be found in this his Testimony, nor in any Testimony that ever was given forth by the Spirit of Apostacy, in which he is. *He* calls himself *A Servant of Christ*. To this his Claim it may be proper to ask him the Question which was put to the Man in the Gospel; *Friend, how cameſt thou hither?* It is but a few Years since he made publick Profession of what he now calls Errors and Heresies; and the distance is very great betwixt the Erroneous and *Heretick*, and him who is truly a Servant of Christ; and we have not seen any marks of Repentance and Recantation, in order to this his pretended Restoration; and it is not to be allowed in the Nature and Order of Conversion, for a Man who hath through Ignorance embraced Error, and through the viciousness of his Will followed *Heresie*, to become really a Servant of Christ, and a True Member of a Christian

Christian Society without deep Sorrow, hearty Repentance, and great Acknowledgments of God's Goodness, and his own former Vileness and Ignorance; of all which we have heard nothing, but have often heard, that like the *Pharisee*, he is crying out, *I am more Righteous than thou*; from whence I conclude he is at great distance from a true Possession of this Claim. I shall now, honest Reader, give thee a Dismiss, only desiring that the Quotations truly made may be to thy Edification, as the Detection of *T. Budd*'s Fraud will be, I hope, to thy Satisfaction.

THE END